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THE BETTER WAY

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THE BETTER WAY.

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EDITORIAL.

POSTAGE stamps were first used in the United States in 1841.

A FAVORABLE majority report on the Bland free-coins bill has been submitted to Congress.

THE Rev. Joseph Cook of Boston, is the Leviathan of an orthodox growler. His bark is sturdy and boisterous, but his bite is nil.

THE proposition in the U. S. Senate to coin one-mill pieces should be strenuously opposed by Sunday-school and church organization, on the ground that contributions are already small enough.

THAT U. S. Senators be or be not elected by popular vote is becoming a question of some warmth, but not of sufficient degree to prevent a majority of the popular vote from deciding to do away with the Senate entirely. Between the House, the Cabinet, and the President, this country ought to be governed enough.

IN THE opinion of Prof. Wm. Crookes according to an article in the "Fortnightly Review" from his trenchant pen he is willing to believe that people may be soon telegraphing to each other without the use of wires. In his opinion electrical machines may be so attuned to each other that persons two miles apart can converse with no other medium than the air.

MRS. EMMA HARDINGE BRITTON, in "Two Worlds" makes a powerful plea for the better sustenance and care of Spiritual mediums and lecturers. The veteran Bro. Colby in the "Banner of Light" has done an equal service, lately. THE BETTER WAY has a hearty Amen to the appeals of both.

FIVE million Jews in Russia, in families, in business, industrious, frugal, with no public paupers, peaceable, producing citizens are suddenly robbed of their business, and ordered to leave their native country for no cause, but the will of a despot. Who was it wrote, long ago:

"Man's inhumanity to man,
Makes countless thousands mourn?"

THE virus of a destructive life still inheres in that Lottery nest. In surrendering to the forces wielded by the federal government, and refusing further contest at home, it sought a refuge and domicile in Mexico, but Mexico refuses admission to this behemoth of gambling. Please try Terra del Fuego or Central Africa. Like the slave trade it is under ban of the civilized world, and ought to be.

CONGRESS has a bill to consider which purports to be in the interest of morality, but which is really a scheme to gag the press. It authorizes the Postmaster-General to exclude from the mails all publications which in his judgment are indecent or contain a certain class of medical advertisements. Such a law can easily be perverted and any kind of criticism or medical advertisement may be construed as being immoral, though the rest of the paper may be of the highest moral or spiritual nature. This country needs no press censorship of that nature and the Congress that passes such a bill will reap the contempt of the nation.

THE Catholic Union of New York City has made its usual demand on the new Legislature to have a bill passed giving the Roman Catholic Church the right to send proselytizing agents into public institutions. It bases its demand upon the constitutional guarantee that "the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in the State to all mankind;" and to which the "New York Times" says: "So it is. The declaration is general and intended to prevent the State from exercising any official par-

tiality as between the various sects of religionists." The demand has been made a number of times already and probably will be rejected as often as made.

LA GRIPPE proves itself too strong for the standing rules and orders of the Romish Church. In view of its ravages the Pope has issued an official order permitting Catholic members to eat meat on any Friday, or on any day during the approaching Lenten season of that Church. We knew that the grippe was a dreaded power, but did not think it could work the Churchly miracle of permitting the Catholic laity to eat what they pleased, and when they pleased.

The faithful who take their orders as they do their religion from Rome, must feel very grateful to the pontiff who supervises stomachs as well as consciences.

Poor Ireland deserves to be reduced to a chronic state of beggary. Poverty, evictions, quarrels, have been its chronic state for more than a quarter century. The quarrels are internal, and a general Ishmaelitish spirit keeps the people from cohesion upon any plan likely to mitigate the sufferings of the people. Since, as before Parnell's death, mints of the money of other people have been squandered in their quarrels. Now it is proposed by the emigrants from that isle and their descendants in this country, to raise the princely sum of \$200,000, by popular appeals, to keep up a divided political wrangle. Every level-headed citizen of this country, whether of Irish or any other blood should refuse to contribute a penny. There is no humanity in a political sermonage, but in Ireland there are many broken heads, limbs and great demoralization. Not a penny.

PERRY, the train robber, proved himself to have been a Christian revivalist at one time—undoubtedly to better ply his nefarious profession—using it as a disguise. But would certain of our charitable Christian cousins have excused Spiritualism from censure or absolved from giving it a stab had this modern Claude Duval been a Spiritualist exhorter or even a believer? No, and we therefore call attention to the little fact, now, that our short-sighted cousins may bear in mind that as well as Christianity *per se* can not be held responsible for the wrong doings of its exhorters or even pretended ministers, Spiritualism is neither to blame for the follies or fraudulent practices of those who disguise themselves temporarily under the name of Spiritualist or medium. Charity, however, seems to be a disguise under which Christianity is sometimes presented to the world, and the latter itself a stolen term once owned by the followers of Jesus himself, an ancient spiritualistic medium.

THE recent demise of the great English preacher, Spurgeon, gives voice to many anecdotes concerning him. The "New York Tribune" says that the Sunday following the birth of his two twin boys, he entered the pulpit, and amid the smiles of his congregation reverently read the two following lines of the opening hymn:

"Not more than others I deserve,
Yet God has given me more."

This reminds us of an occurrence which took place during the ministry of John Wesley and somewhere recorded in Wesleyan. Mr. Wesley was to preach in a certain church, and the clerk who sat beneath the pulpit, with his small head enveloped in an enormous wig, from which his small face peeped out, arose and in a shrill, piping voice, read the opening lines of the first hymn:

"Like an owl in ivy bush
That fearful thing am I."

It is needless to say the likeness was perfect.

THE New York "World" is still fighting for open theaters on Sunday. It considers the lack of pastime on that day as a "breeder of vice," and simply as a harborous blue-laws forbids the theaters to offer agreeable and profitable entertainment on the one evening of the week when such entertainment is most pressingly needed by the greatest number of people, and it is time for the Legislature to sweep away this relic of Puritanical intolerance. Its existence is not

only a violation of the principle of our American system of government and therefore a wrong to the individual; it is a direct incentive to evil. It promotes immorality and encourages vice. It tempts young men to dissolve associations and vicious indulgences who would know no such temptation if the reputable theatres of the town were open to them one evening of the week when they are not weary with the day's work and when recreation is most desirable.

Upon grounds of morality alone, for the sake of keeping youth from temptations the moral sense of the community should insist upon reform in this matter.

KAISER William of Germany, is either an infatuated idiot or in a condition of semi-lunacy. Any king, or emperor, who in these days of the enlightenment of the masses, would announce publicly his determination to have his own way, and execute his own will, and if any subject did not like it, he could shake the dust of the Fatherland from his feet and leave the country, is certainly unbalanced. May be drunk with a feeling of excessive power.

The result in a mob of vast proportions confronting the palace and the pale-face of the boaster could hardly have been unexpected by German thinkers. It requires all the police force, backed by all the military in reserve, to scatter the mob. One would think Europe had suffered enough from riot to caution rulers not to excite them. The Czar of Russia has put on the iron helmet of ancient despotic power and the young emperor of Germany seems to imitate his spirit and measures. Both will fail of their design before the end comes.

A TRANCE, A VISION, A DEATH. In the town of Anderson, Ind., an exciting event has recently taken place, the particulars of which have appeared in the daily papers. It was the death of a young man, aged twenty years, in apparently perfect health, and in the vigor of young manhood. On Friday, February 12th, he took to his bed, slowly and gradually sunk, and at 3 o'clock Sunday morning expired.

About a month ago he had a slight illness, and one night awoke from a supposed dream—perhaps a trance—and said to his parents, "I will not be here long; the angels will soon bear me away from you." A week or so later he had another vision, when was revealed to him the day, hour, and minute of his excommunication, which was Sunday, February 14th, at 3 a.m. He wrote his brother the particulars, and the anxious family and friends were about him. At 2:30 a.m., the premonitory symptoms disclosed themselves, and exactly at 3 o'clock he was dead.

Now, if the family of the young man had been Spiritualists or the young man himself; if a seance had been held in which he participated, sensational articles would have been published; the pulpit would have denounced, double-tongued gossip would have descended into abusive scandal, and a vocabulary of hard epithets would have been hurled against the mission and the work of the angels. But the young man was a Christian, of most exemplary character and life, and hence his trances and subsequent death were all orthodox and sans reproach.

SCIENCE AND SPIRITUALITY.

We have on several occasions hinted that science is a better friend to Spiritualism than some would give it credit for. Now comes the "Chicago Advance," a Congregational paper, and says, there is some reason to believe that science is not as materialistic in its tendencies as even the Church has feared. The great progress made by science has been due to intellectual activity. Mind has been mastering matter both as a book of knowledge and as a field of dominion.

It has been discovering material forces and at the same time establishing its right to use them. As a being of intellect and will, man has never stood as high above matter as he does today. The very activity which scientific studies have awakened and sustained is in itself anti-materialistic. Scientists, too, are showing a tendency to push beyond the boundaries of matter into the region of theory and speculation.

Those who are intuitive or sense anything like inspiration need not fear to shoot wide of the truth, if they reason consistently and in accord with their attained knowledge of these so-called material forces (if force can be called material). Mind must labor on and alone where the material eludes the grasp, and it is there where science and religion may form a co-partnership, or where philosophy begins. Spiritualistic thinkers or reasoners in that sense are true philosophers, and are right when they call ours a spiritualistic philosophy. But it should not be confined to a search after "first causes" alone. This is almost of the least importance where the field is opened to information more useful in the present. Mediumship, the causes of obsession, the cure of evil habits and passion, the cause and cure of disease, the magnetic relation between parent and child and those of one parentage, and the rupture with nature when the chain is broken by divorce, involve a science purely mental or intellectual (metaphysical), but extremely practical and necessary for our material and spiritual welfare, here and hereafter, and no true Spiritualist can afford to ignore these lesser branches of the one great tree of life—nature. First causes—God, spirit, etc., are abstract terms with relative meanings and can never be enunciated for general acceptance.

Every one must be satisfied with his own interpretation of them and not trouble his neighbor with his opinions concerning them. And those who have no theory evolved and are desirous for some sort of gratification to that effect, can "blame it most satisfactorily by studying the above branches of the spiritual philosophy or self—the latter being the acme of all sciences—the epitome of all religion and the highest of all philosophy, for in self is centered a microcosm of all nature or God so-called.

THE PITY OF IT.

Our city contemporary, the "Commercial-Gazette," in its issue of the 11th ult., publishes two sensational cases, in its telegraphic columns, necessarily exciting the fears of the superstitious. The first is from West Virginia, and its authority is a celebrated mountain-evangelist, Rev. John T. Johnson, endorsed by a Rev. Mr. O'Donnell. Both aver that a young man, nameless, but residing at Round Bottom, W. Va., was at the point of his demise with that dread disease, consumption, when the two clergymen called upon and labored with him. While the Rev. Mr. O'Donnell held his hand, the young man apparently died. After the lapse of some time he began to breathe heavily, and became violently insane. In later, calmer moments, he related a vision of his descent to the mouth of the orthodox hell; "fires were burning and shrieks of the most unearthly kind greeted his ears." Under the labors of the clergymen he became converted, and subsequently died. The narrative concludes with the statement of the expected result—that "revival meetings" have been held day and night since the young man's funeral, and the churches are crowded.

Was it a trance condition, the mental objects perceived being the continuance of the teachings of the two evangelists before the apparent death occurred? Fear is the lowest possible moral motive to a sensible or cultivated nature, and indicates both a superstitious and cowardly character. The great medium of Nazareth and Galilee, in his philosophy and religion, supplanted it by love, but "mountain" as well as other evangelists prefer what Jesus rejected as the living force in the reformation of men.

Visions of hell are not uncommon, Dante's Inferno is rather a lurid affair, but not clearly of the orthodox pattern, for orthodoxy rejects it for its own "lake of fire and brimstone." Swedenborg had a vision of hell also, for he was a trance medium, though his modern disciples reject the assertion with scorn. These trance revelations have appeared in every age, and each has its own peculiarities.

The second case is pitiful. A young man, a theological student in the Presbyterian seminary at Columbia, S. C., had inherited the taint of insanity; was deemed "queer," but love laughs a diffi-

of Piedmont, W. Va., married him. His insanity became pronounced while at Chattanooga. He became frenzied because his claim to being the savior of the world was not promptly acknowledged, but his disease yielded to treatment and for a year he remained at his home in West Virginia. Recently he returned to the seminary to finish his theological course, had a relapse, and died in a frenzy. If he had been a Spiritualist, and the school a spiritualistic institute, the result would probably have been the same, but our orthodox friends would have made out of the circumstances a profound sensation. It is simply a natural result of natural causes, as was the former case, and the friends are entitled to that sympathy which is the glory of a true humanity.

MEDICAL MATTERS.

The healing art has hardly become a science. It is more a happening. The diseases of the human system will not show one continuous phase, but change not only symptoms but character. Climacteric and other modern causes are alleged to be the source of these changes.

Medical treatment, like symptoms, changes with every decade. The "medicine man" of the Indians kept as near to nature as their ignorance and superstitions would permit, though their treatment of disease was often heroic, not to say cruel. The allopathic saddle-bags, filled with minerals and nauseous vegetable doses, came with the white settlers, and held sway for a long period. Since, however, the more modern pathies have found a footing, and success has given them stability. But the medical fraternity (?), like the Church, is divided into many sects, between which there is no excess of love.

Between Allo, Homeo, Hydro, as pathies, there is bitterness; while the Electric, Electric, Magnetic, Mental Science, Faith, and all disciples of these modern schools are made to feel the force of the opposition of all the others. There are unseen healers also; spirits who having learned something in the practice of the profession while in earth, have learned more since their incarnation, and are only too happy to examine, diagnose, consult, and prescribe, without an accompanying bill for professional service. Our family, for years, has been blest, helped, cured of disease attacks by just such a noble, humanitarian spirit. Doubting at one time, the correctness of his diagnosis and the homeopathic relation of his written prescription to the symptoms, we hesitated in administering the prescribed remedy, when the good spirit physician wrote mandatorily, pronouncing the prescription right; and there was added to it the signature of two former family physicians, then incarnate, as consulting. We administered the medicine and the patient rapidly recovered.

As a matter of course, all the practitioners of pathies on the earth side unite to resist this process of healing, though their own pharmacies are often drawn upon for remedies. They want to see the diploma of their school. Some of them are willing, nay anxious, to obtain and utilize the superior knowledge and skill of these incarnate angels of mercy and healing, and many visit trance mediums with medical controls. But, like Nicodemus, they visit in darkness and privacy. We admire their judgment, but despise their cowardice.

So successful has been the healing mission of spirits, that the Papal Church is seeking a revival of its old methods of healing by relics. The "holy coat of Treves" seems to have lost its efficacy, but a certain Rev. Father Tom Adams, of Brooklyn, N. Y., has just appeared with his saddle-bag full of choice relics.

The daily papers give an account of his healing a Michael McCarty, who, for months, has been breathing at the rate of more than 150 times per minute, the wonder of medical men. Father Adams, with his saddle-bag full of choice relics, opened his saddle-bag, bade McCarty have faith, stripped him to the skin, and rubbed him with these relics: "Flesh of St. Francis of Assisi; parts of garments of St. Julia, the virgin martyr; earth and coffin wood from the grave of St. Teresa; particles from the coat of St. Joseph; particles of the coffin of St. Margaret Mary; statuette of St. Teresa made from earth of her grave; piece of stone and an accomplished young lady

erib in which Christ was placed in the stable at Bethlehem." Other parts of garments of saints, all being authenticated by documents signed by Romish cardinals, and sealed with the Papal seal. The papers say that the rubbing cured McCarty. The doctors say that he was cured by believing he would be cured. The mystery to us is how he survived such an application of alleged relics.

AN ANNIVERSARY.

Danvers, Mass., was the scene of a unique gathering on the 17th inst. It was the 20th anniversary of the closing of the drama of modern witchcraft, and the celebration took place under the direction of the Danvers Historical Society. Boston, Salem, Manchester, Lynn, Topsfield, Lexington, Ipswich, and other historical places in which the Churchly and judicial horror had a historic setting, were represented. The lineal descendant of Sarah Osburn, Rebecca Nurse, and John Proctor—who were hanged as witches and wizards—to the number of ten or more were present. The exercises were held in the First Congregational Church, the building being owned and used by the same society where the manifestations occurred.

The Rev. Clergy presided, read Scripture lessons, offered prayer, and made the address of welcome. Hon. Abner C. Goodell, of historic Salem, delivered an address. He made some significant admissions. Said he:

If our opinions of the judges who tried and condemned the "witches" mediums are to be based solely on what the court files disclose, and we are content to look no further, we may see only motives of revenge, of fear, and of malice. The fact was that there were two principal conditions, or contiguous predispositions in the people of the village, and the purely psychological consequences of their religious convictions. In worship they had nothing but the Psalms to sing, or the Bible to read. The orders of the general court were, most of them, in accordance with the Pentateuch. To the mysteries of the Bible the clergy alone held the key, and to the clergy was paid an abject deference. The personality of the devil was universally recognized and dreaded. There were no secular assemblies, and no communication between neighbors after dark as late as 1842.

In plain, modern English the intolerant, bigoted, and almost absolute reign of the priests of the Cotton Mather stamp, and the supremacy of Calvinistic orthodoxy over the reason, the conscience, and the life, made it possible that such a judicial and Churchly horror should blacken the pages of the history of such a people who fled from civil tyranny and ecclesiastical penalties in order to enjoy freedom, and that such a foul blot should be placed upon a church boasting a sounding upon the teachings and life of Jesus. The minds of their following have been enlightened, but the spirit in their hearts seems to be unchanged. There are no opponents and persecutors of modern spiritualistic phenomena so bigoted and so bitter as the priests of the Church, beginning with the Romish and ending with the last sect of Protestantism.

It is sheer bigotry and fear of Churchly supplanting just as it was in 1692. They will not investigate; they will not admit facts proven by a multitude of credible witnesses; they will not hear a scientist; they will not admit that the world has moved from the shifting quicksands of a mere faith up on to the solid ground of fact, and a wise understanding of laws and forces which the evolved minds of this age have been able to comprehend, in part, at least. Give them the civil power, as they controlled it when they tortured and hung mediums, and we would not trust our life to their tender mercies, for the tender mercies of a bigot are cruel. Apologies are out of place in celebrating any anniversary of the persecution of mediums, except the one apology of the ignorance and bigotry of the persecutors, whether they were clergymen, or judges of civil courts, under the thumb of the ministers. It is all disgraceful, but the disgrace is all the more marked when modern orthodox clergymen and reverend editors of Church papers, give voice to the same old persecuting spirit, forgetful that the world has been steadily moving onward, while they and all their kin have been credulously hibernating. In this age an emancipated people are wiser, broader, and more spiritually cultured than their priests.

Written for The Better Way.

WONDERFUL MANIFESTATIONS.

Passing Matter Through Matter.

CLARA WENDELL

This is a scientific age. Every problem in human life is submitted to the judgment of reason. No system of thought, no religion or superstition can escape the investigation of calm deliberate reason. Since the close of the dark ages there have sprung into being liberalizing schools of thought which have turned the human mind to the study of natural and material phenomena. Science stands before the mind of this age as the most important of all forms of knowledge in the conduct of life and the application of energy. When Spiritualism appeared and began to command attention it could not escape the calm analysis of reason. The scientific man stretched out his hand and took it up. He has demonstrated a number of very important facts and produced an extraordinary series of phenomena which show that life and intelligence belong to a conscious entity, lost to the human mind in its beginnings and puzzling to finite reason in its destiny. For ages the theologian and oriental mystic held exclusive possession of the transcendental study of the existence and qualities of the soul. Curious and contradictory speculations entered into human belief as real knowledge. Human beings for centuries accepted the dreams of philosophers as serious realities of life.

With the increase of knowledge there was a decrease of superstition; that which had once been infinitely formidable ceased to be an illusion and fell into contempt. The claims of exploded systems became absurdly ridiculous. Spiritualism came into the world at a time when the mind began to need it. The age of reason silenced the loquacious theological schools which made as much noise as rival colonies of monkeys in a tropical forest. Reason found its correct province of work—nature. The sciences sprung into being. The spirit rap, through the mediumship of the Fox girls, proved a telegraphic method of communication with spirits and called forth the ardor of the scientific intellect to solve the problems of life and intelligent power involved in the phenomena. He who had listened in vain to the eloquent pleadings of learned divines joyfully took up the study of the physical and psychical phenomena of Spiritualism. The promptings of feeling and reason and an unconquerable love of life lent a beauty and a charm to the prospects of a future existence in harmony with, and a continuation of the principles of nature, so plainly apparent to human reason.

Early in the history of Spiritualism Henry J. Newton took up the study scientifically. To him the subject had no religious bearings. The existence of a spirit he looked upon as a fact to be proved by sensuous evidence just as any other fact is established in science. The name of Mr. Newton is known to every old and intelligent Spiritualist throughout the world. He is a persistent, painstaking, cautious investigator and to those who have no personal knowledge or acquaintance with him, a brief resume of his character and life-work may prove interesting.

Dr. Jotham Newton, a practicing physician of Pennsylvania, only survived the birth of his son, Henry J. Newton, eighteen months, which event occurred in 1853. His early training devolved upon his mother, who belonged to Connecticut; a woman unusually gifted in mind and character. He received the usual education, and showing a mechanical turn of mind and a love of science, circumstances opened up to him, which permitted the full exercise of his tastes. He grew especially interested in chemistry and read and experimented at home. He came to New York City in 1849, where he engaged successfully in business. He early evinced a rare love of art. He read works on art and diligently worked with the brush. His paintings are to some extent unique. They are paintings of the real and are copies of the scenes which met his eye and taste. They are very much superior to that kind of work so often sought and admired to-day.

In 1856 Mr. Newton retired from business and devoted his time to the study of art. At this period he took up the study of photography. In speaking of Mr. Newton's work in photography we select the following from "Anthony's Photographic Bulletin": "From Prof. Seeley he obtained a fourteen by seventeen dry-plate outfit. It is not to be wondered at that Newton immediately turned his attention to paper negatives. With such an outfit the amateur of our day would grumble from early morn till dewy eve, but Newton manfully took up his load and commenced the study of the science in which he has achieved triumphs excelled by none in this country. And to-day he has negatives that are frequently borrowed to obtain prints by well-known photographers in this city, because of the exquisite beauty of such negatives. We have never seen anything to excel them and very few indeed which equal them."

The "Bulletin" further says: "All efforts to compound a bromide emulsion with excess of silver nitrate and make it permanent had failed until Newton made the experiment of neutralizing the ex-

cess of silver nitrate by adding a chloride."

Mr. Newton's valuable experiments were noted both at home and abroad. In the "British Journal of Photography" for 1875, page 264, are found some very favorable comments on Mr. Newton's work.

About twenty-two years ago Mr. Newton was appointed president of the photographic section of the American Institute. He followed Prof. Charles Foy, of Columbia College, who succeeded Prof. Draper, and which position he holds at the present time.

Mr. Newton has essentially a scientific mind. He, though not devoid of public spirit, has never taken an active part in politics. He was nominated for mayor of New York City by the Greenback party, but declined. The gentleman who accepted the nomination in his place was elected; namely, Edward Cooper, son of Peter Cooper.

Mr. Newton was elected president of the First Association of Spiritualists in 1873, succeeding Dr. Hallack, which position he still occupies. Materialization, as Mr. Cafrey presented it, led him to undertake the investigation of the subject.

Mrs. Wells was the first medium he met in that phase who would submit to the conditions that permitted of a scientific study.

Early in the course of materialization it became clear that no scientific progress could be made with the cabinets ordinarily used by mediums; that they gave opportunity for evil persons to commit fraud and even left a suspicion upon good mediums. Mrs. Wells submitted with alacrity to Mr. Newton's scientific requirements. The history of his experience with her is before the public and probably for a long time will be a fruitful subject of discussion among those who took personally a part in the investigations. Mr. Newton is satisfied of the mediumship of Mrs. Wells. He holds that there is a power manifested in this form of mediumship that is new to human experience and acts accordingly, to the thorough discomfiture of ignorance. The transcendental action of spirit and its mode of correlation with material atoms is a study that carries the human mind into a realm of nature of which we know nothing. He is a bold man who dares affirm on the basis of his ignorance what spirit can and can not do. Mediums subject to the control of spirits must be treated as persons responsible for what they do just as far as they can consciously and freely act. I am ready even to admit that in the presence of spiritual phenomena we are in relation with forces that can not at all times be reduced to scientific formula of investigation. There are many forms of phenomena which can not be scientifically proved. But they are well known to intelligent Spiritualists.

Mr. Newton, in the course of his investigations, came to the conclusion that he could not in a high-handed and evasive manner dispatch the subject as one of a fraudulent nature. The difficulty is not in the medium, but in the limitations of human reason itself. The spiritual world is above the powers of the intellect. Precipitous minds were in too great a hurry to decide the claims of Mrs. Wells. Mr. Newton, with calm patience, continued to investigate and look for the facts without coming to any *a priori* conclusions.

Mr. Newton was right in declining to submit a case like the Wells' to 12 men who, in their own minds, did not believe in the natural possibility of materialization.

To try a case before such a jury was simply playing with justice and absurd in the eye of reason. Persecuted mediums can not get justice to-day in courts of law. If Mrs. Wells was the greatest fraud on earth she was treated with great injustice and egotistical prejudice. Mr. Newton's course through the whole proceedings was dignified, unostentatious, and patient. His spirit displayed the waiting man of science for the powers of nature to down human ignorance and folly.

Mr. Newton became acquainted with Mrs. Roberts, the materializing medium, four years ago. She is a woman of slender build and nervous temperament; great sensitiveness, and will be under the control of her emotions and feelings rather than her reason. She had ample push and energy, always showing a keen sense of appreciation and esteem. She is ambitious and in a measure a fearless woman—one of those persons who show extremes of character, being impulsive, intense, and hopeful. The latter by turns, for she, too, has great spells of depression approaching melancholia. Her nervous apparatus is so sensitive that the presence of disagreeable persons affect her for days. She is a woman subject to environment. Some persons readily acquire a sudden and striking power over her. She is an impressionable subject. In some respects she physiologically resembles Miss Wood, the once famous medium, of Newcastle-on-Tyne, England. Her nervous system has a little longer fibre than that of Miss Wood. She resembles the Newcastle medium in the character of her manifestations and the daring courage of her controls. I have known several less noted materializing mediums who had in some physical particular a strong resemblance to her, but probably as a medium she excels in the power of her manifestations and the daring courage of her controls.

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for their ability upon organic and magnetic fitness. The subtle elements which enter into the compound mass are but approximately known. The finer elements of spirit are beyond sense and by sense can not be discriminated as essential agents in the production of these peculiar phenomena. Mrs. Roberts has in her make-up the necessary quality to develop the most splendid manifestations the human mind has ever contemplated. She needs conditions and proper and suitable elements around her. She needs men and women of clear and logically trained minds. She needs none of the emotional elements. Her mediumship is strong in the face of scepticism. She is eminently the medium for scientific students. She can face the unbelieving experimenter.

Finding her endowed with these personal and mediumistic qualities, Mr. Newton went to work and constructed a cabinet after his own mind, and which he and those who worked with him deemed at least fraud-proof.

The idea primarily of a cabinet is to secure a place for the medium where the malevolent effects of light are excluded or prevented, the absence of light being one of the general essential conditions for materialization. This cabinet idea has been enlarged so as to make it a thing to add to the quality of evidence in the production of the phenomena by demonstrations that the medium it contains is not a party to the manifestation in a fraudulent sense. The ordinary cabinet used by Mrs. Roberts in her general seances is constructed like the one used so long by Mrs. Esperance, consisting of two compartments, the medium usually sitting in the one and the forms appearing from the other. In the private seances with Mr. Newton and his select circle the cabinet in use was designed by Mr. Newton himself and erected in his own house. The following description I have from the pen of Mr. Newton himself:

"The cabinet is a very strong one and the compartment in which the medium is placed is covered on all sides as well as top and bottom, with a wire netting securely fastened in every part. The frame-work is put together with two-inch screws which are all screwed from the outside, consequently they are inaccessible to any person in the inside of the cage. The hinges to the door are T-shaped and can not be interfered with from the inside. In addition to this every joint is sealed, imprinted with the autograph of the person who placed it. There are between thirty and forty of these seals; also twine is woven into the meshes of the wire, one line above and one below the centre bar. After the medium is locked in the twine is drawn tight and tied and the knots securely sealed with sealing wax. Another line of twine runs over the top and under the bottom. This is also drawn tight, tied, and sealed at the side in the middle. Three spring locks fasten the door on the medium inside, and sometimes postage stamps are placed over the holes of the locks. Persons at the seance are at liberty to put on stamps or seals anywhere at their pleasure. Before the medium is placed in the cabinet she is denuded of every white or light garment by three ladies, members of the circle. There is not a thread of white upon the medium nor on the cabinet."

These are the cabinet and its mechanical conditions as it exists to day in Mr. Newton's private residence, 128 West Forty-third Street, New York City.

From this empty compartment of this extraordinary cabinet emerge forms of celestial beauty and whiteness. They appear to be solid; they can talk; they move freely; they go straight up to persons they know in the circle and they display great muscular power. They seem to be persons as real as I am, and of different sizes. Some tall, some small and delicate in physique, and some as nimble as an athlete.

It is the strong conviction of those who have sat privately for any length of time with Mrs. Roberts that she is best adapted for private and select investigators. Promiscuous seances dissipate the power. It is the serious opinion of Mr. Newton that if the important phenomena of Spiritualism were only quietly and privately investigated in a scientifically competent way, greater and more startling results would be attained, but that this show business and parade of phenomena night after night can only land the medium in disaster and shame. One great failing among investigators is that they lack the necessary power of persistent application till worthy and satisfactory results are attained.

The most startling and wonderful manifestation obtained yet through the powers of Mrs. Roberts is her coming through the meshes of the wire door. At the mention of this a sneer will cross the face of the sceptic, but the careful manner in which this phenomenon has been tested leaves no doubt about the actual fact, though it may appear to contradict the uniform experience of reason. The whole subject of materialization is so extraordinary and lacking in the support of human experience that what is here claimed assumes at first sight the actual character of a miracle. But a miracle it is not; the spirits say that it is done in harmony with natural law and spirit power. The experiment involves the assumption that spirits have

power to pass matter through matter. The nature of matter itself apart from phenomena is beyond human knowledge. We know nothing of matter per se. We know persistent sensations as the qualities of phenomena. When reason appears to come in contact with a contradiction reason has assumed something which is not correct. The fact is Mrs. Roberts comes out of the cabinet suddenly. She is pitched through the door into the middle of the room. Not a seal is broken; no lock disturbed; not a single wire has changed its place; the strings around the compartment are intact and undisturbed. All the tests remain perfect as they were when first applied, and Mrs. Roberts stands in the middle of the company free from the cage and unimpaired. I make no attempt at explanation. The fact is stupendous. It is almost equal to claiming the truth of two contradictory affirmations. It is clear, reason is not a perfect instrument and has been at work making assumptions about matter that are not correct. I can believe the gentlemen when they affirm that she was once in the cage. I have examined the cage after she had come out and the tests were undisturbed. I was present when she came out of the cage and to the best of my judgment she seemed to come through the meshes of the wire door.

Mr. Newton tells me a very interesting and marvellous incident that happened at a private seance recently. The committee of ladies had disrobed the medium and thoroughly examined all her clothing, putting only dark garments upon her. She was placed in the cabinet. Mrs. Newton took the grey ulster and around Mrs. Roberts' shoulders, the weather being very cold. At the close of the seance it was observed that after the medium had been brought through the wire door and placed in the open compartment of the cabinet it was found that the ulster and one slipper remained behind in the locked compartment of the cabinet. The question arose how we were to get them out without unlocking the door. The spirits ordered the lowering of the lights and requested the friends to sing. In three minutes the slipper was thrown from the cabinet across the room and in a few minutes later the ulster was thrown from the top of the cabinet. All the people in the room saw this. The top of the cabinet, as before stated, is covered with wire and also a cloth, which is securely nailed.

As yet I have no explanation how these things are done, but it is obvious to those who only use reason that Mrs. Roberts is a passive instrument of a power that acts with singular and most extraordinary results with that stuff men call matter.

A word more about Mr. Newton, for him is due the wonderful results above narrated in being the suggestive and prompting investigator by urging the spirits to clearer and more demonstrative phenomena. He has caused the manifestations to become more and more important. Sometimes he has been much misjudged by the public through the mistakes of others. A more thorough and careful investigator I never met.

A more cautious and resolute, painstaking, and patient will, under unfavorable conditions, never moved a human brain. His mind is cool; his intellect takes time to decide; he has a prudent tongue; he seldom is betrayed to say anything about himself; he loves Spiritualism. In no sense can he be called a religious Spiritualist. He was bred a Methodist, but being incapable of enthusiasm, a more intellectual Church than that he sought and found. He was the friend and helper of T. L. Harris and Mr. Frothingham during their services in New York City. Spiritualism is his darling study. He loves cold, dry facts and phenomena. Such workers as he are planting Spiritualism upon a foundation of everlasting truth. In these great labors he is supported by his amiable wife, who, through sunshine and shadow, has been a grand worker by his side for the cause of Spiritualism and humanity. When they have done here we shall be better able to accord them true need of honor.

A SHORT SERMON.

S. E. PHILIS.

Matthew, v., 4. "Blessed are they that mourn, for they shall be comforted." These are the words of Jesus; they are spoken in a positive way, with a certainty. They shall be comforted; the language admits of no doubt. What a consoling thought to the mourner. Our inquiry is, how shall the mourner be comforted; what is it that is going to give the mourner comfort? The text gives us no answer to this question. Where shall we go for an answer? We must go to the teachings of Jesus for an answer to this great question. He teaches that man is immortal; that there is no real death; that so-called death is spiritual birth; that he lives right on and on. The gospel says that there is an earthly body and there is a spiritual body; not that there will be but that there is. Paul says, we see then that so-called death is but the separation of the spiritual body from the corruptible body; this being true, our friends are still living in that other visible spiritual body, invisible to the mortal sight, but visible to all spiritual beings. We are all hastening on toward that state of life, and when we pass into it and our immortal friends stand ready to greet us, this then shall comfort the mourner. This meeting of friends to part no more forever. Reader, what a cheerful thought is this, to meet

to part no more. But, says one, the sinner can not meet his sainted mother and friends in the spirit world. Why not? Do they not wish to meet us? Certainly they do. Think of that loving mother in that bright world not wishing to meet her child. Love is the foundation of immortality. The mother can not enjoy heaven with her child cast off forever. Where did the love principle come from that we see manifested in the human family and elsewhere? I think I shall be supported in the assumption that it came from God, our heavenly Father. Then that great eternal fountain of love is in the bosom of the Father, with its numberless little streams running through the heart of humanity.

Reader do you have any fears that the fountain will fail? Not until God is no more. No, no; the fountain is eternal and unbounded in extent, and infinitely more than all the streams. Not one of those little streams but that will encircle the poor unfortunate soul and bring it back to God, the fountain and source of all love; not in its sins, for we must pay the penalty for wrong-doing. You must not expect to go from mortal life spent in sin into a state of blessedness. We can not escape the consequences of a bad life by passing into the next state. We must satisfy the demands of justice either here or hereafter. But, says one, we are on probation. True, we are; but it is the real man that is on probation; not the body, but the real dweller in the body; so when we die, or, in other words, leave the body, we are still on probation. Our heavenly Father did not bring one single being into life to make eternal happiness or misery turn on the events of one brief moment. No, no; God has nowhere ordained that the wish to reform shall be eternally denied. The way or road to happiness will never be closed. Reader, call to mind the parable that Jesus gave of the Prodigal Son in illustration of the Fatherhood of God and the sonship of man. Was that son on his road back in fear of being cast off forever? Oh, no; he was ashamed of his sinful course, just as any wrong-doer should be, in order to leave off his sins by righteousness.

Jesus was not comprehended in his age, neither is he yet by the many. Oh, how sadly has error been taught in the place of truth. God has been held up to us in a false light; we have been taught to fear him. Reader, think of a child being taught to fear its mother with a heart overflowing with love. Why, it is an utter impossibility. I am particularly anxious to keep this thought in your mind, that the fountain-head of love is infinitely greater than all the streams that find a channel in the heart of God's great family. 'Tis not God's will to be feared. Jesus said, "Love the Lord with all your heart and your neighbor as yourself, is the fulfilling all the law and the gospel." Theology of to-day says believe in the atonement and be baptized, but Jesus said nothing about belief in connection with salvation, but to love our neighbor as ourselves; and he made our duty to the neighbor plain in the parable of the good Samaritan; the Samaritan made no pretense to any special belief. Jesus drew this parable on purpose to show that pretensions or professions had nothing to do with salvation, but to obey the will of the Father; and he said the will of the Father was to do by the neighbor as he wished him to do by us. Is God requiring too much of his earthly children? His yoke is easy and his burden light.

Let us cast away that horrible thought about the wrath of God that was given to him in a barbarous age, and accept him as a loving Father, as Jesus and John represented him to the world.

"God is love," said St. John, "and he that dwelleth in God and God in him." Can we fear such a being? Oh, no; we can not love him supremely.

Let us come back to the text once more. "Blessed are they that mourn, for they shall be comforted." Then, kind reader, of that grand promise, is there any other support to such a faith? Most certainly there is. God has so profoundly implanted in man's very soul those love-ties that they can not be broken; is God going to disappoint that hope that he has made stronger than death? Oh, no; God is our Father, and we can trust him. Think of the little child in the arms of its mother when there is a seeming danger. Does it enter the heart of that child that it is not in the right place? No, no. Let us feel the same relation as a parent and child, then we can say triumphantly in the hour of death, "O grave, where is thy victory, O death, where is thy sting."

Reader, let us live such blameless relations with our fellow beings that we shall be worthy of the society of the good in the life to come; let us prepare, not to die, but to live here and hereafter in some of the many mansions that God has provided for his children. Let us cherish the thought that the so-called dead are still living in the bright summerland with that golden chain of love encircling the very soul of humanity, growing stronger as we near the other shore where our loved ones stand waiting to embrace us. What a blessed thought to the mourner.

There is no death, 'tis but the higher birth. The stepping out from clay, away from earth; A spirit disenthralled, forever free.

Tis but renewing life, not death to thee.

There is no death, all nature proves this truth.

Tis but the glad returning of our youth;

What tho' the outer form be laid away.

The risen spirit finds eternal day.

There is no death, the Father calls us home.

In tender, loving tone he bids us come.

Away from earth, away from weary care,

To higher, better life, to scenes more fair.

There is no death, the Father calls us home.

In tender, loving tone he bids us come.

Away from earth, away from weary care,

To higher, better life, to scenes more fair.

Written for The Better Way.

TRUTH vs. PRETENSE.

Z. LINNARIS

To the Editor of The Better Way.
A SPIRITUAL TEST.
R. M. MONTGOMERY

As the third or phenomenal page of THE BETTER WAY is the most interesting to many—especially those who are investigating—I will write a most remarkable experience of my own.

I was in Washington City from November 25th to December 20th last. On Sunday evening, the 13th of December, I went to the A. E. Hall to hear a lecture by Mrs. A. M. Gladding, having heard her several years ago and being anxious to hear her again.

After she had delivered a most interesting discourse, she introduced to the audience a Miss Maggie Gaul, from Baltimore (if I remember right), for the purpose of giving public tests.

I was never much impressed with such phenomena, and of course was very little interested.

She pointed out several persons in the audience and described certain spirits which stood around them, after which she would ask if he or she recognized anything said, and most of whom said they did. After some time her attention was drawn toward me, and she said,

"There is a spirit here who passed over several years ago, by drowning. He stands by his father, and I bear the name Montgomery, from Tennessee. There stands by him another son, who passed over not quite a year ago. He tries to tell something about a watch, or it is something belonging to or connected with a watch in which his grandfather is concerned." She then said, she was seldom permitted to be controlled by a spirit she was describing, but would give way to this one. She said, "Pa, you were right, and I did you wrong through prejudice, before I passed over. You will please wear the charm which I was not permitted to give you in person as a Christmas gift. Wear in remembrance of the great love which I always had for you. As much as I wronged you in sentiment, yet I never uttered a word to wound your feelings." (Which was a fact; a more dutiful, obedient, and loving son, a father never had.)

The lady then resumed her former manner and speech and asked if I recognized any facts.

I was never more surprised in my life, and was almost overcome by my feelings. I rose to my feet and said to the audience, that my name is Montgomery and my home in Tennessee, and that I had a little boy eighteen months old, drowned in March, 1862. Also, that I buried the body of another son, twenty-seven years old, on last Christmas day. The Christmas gift, spoken of, was a "Maltese cross" made from the gold dial of a watch which my father gave me when a boy. I had gotten my jeweler to put new works in the case for a younger son, and without my knowledge, the jeweler, J. W. Ruth, of Shelbyville, Tennessee, made a Knight Templar's charm out of the gold dial and sent it to my son, by my daughter, to give me as a Christmas gift. When my daughter brought it home, my son told her he would not be here to give it to me, but for her to give it to me for him, which she did after he had passed over. I then held up the charm in view of the audience, and said no more.

The circumstance created no little excitement, and several persons gathered round me. Some said it was the most wonderful tests they had ever seen. One man said it looked to him like a "put up" job between the young lady and myself. I said to him, that not knowing me, he had a perfect right to form his own opinion.

I suppose the audience was composed of 250 or 300 persons, all strangers to me, many of whom will see this article and can testify that I have written an actual occurrence.

To the Editor of The Better Way.

ANOTHER TEST.

Becoming somewhat interested in spiritual phenomena, I have recently been led to attend several circles given by the controls of Dr. H. F. Tripp, of No. 8 Dwight Street, Boston, and having experienced and also been an eye witness to many remarkable tests given by them through him, I feel it my duty to make some of them known to the public in justice to the medium whom I consider one of the best. I was an entire stranger to him, but he told me I came from the East, as he saw the sun rising which indicated that direction, "and now I can see," said he, "the word Maine. Your mother is living, but your father has passed on, and he comes now (describing him correctly) and tells me you were his favorite child, his only daughter, although he had four sons, yet you held the dearest and tenderest place in his heart. You were a wayward girl; I might say a spoiled child, and have been led into much trouble in consequence. Here he gave a perfect description of my home and its surroundings, describing my own room, even to the figure on the carpet. "I see you," said he, "leaving home at night-time, and I find you cross the water and go to a large city among strangers, but suddenly you return through the influence of friends. The next condition I find you in, is that of a married woman with two small children; and now I see you are left alone, but your partner is not dead as they term it, for I see no trace of Progress."

about him. You are at the present time going through a suit at law." Here he described accurately the two lawyers and their office. "You will succeed in your case about May, I should judge, for I see the verdure green and tender, and some trees in blossom, indicating that to be about the time when you will consummate your desire."

Much more was given which was prophetic and has yet to come. I have given it in its language as near as I can recall, all of which is true in every particular. I was surprised at the statements made by his controls from time to time, and I think it only fair that notice should be given of these things. I take pleasure in giving testimony of one who is every day leading people to investigate and making converts to a cause in which I am as yet only an investigator but which I believe is right. Hoping you may find place for this, in your columns, I am, Respectfully,

AGNES L. HAWKINS,
38 Chester Square.

SPIRIT PAINTING.

To the Editor of The Better Way.

I wrote you some weeks ago of the Spiritual phenomena received at the home of my brother, A. Odell, at Allegheny, N. Y., through the mediumship of his little daughter Ethel, twelve years of age. I am at present with them, and this phenomena has assumed such strange and marvelous phases that I feel an account of it can not fail to interest your readers. From the writing produced by the tipping of the stand her hand became controlled and the attendant spirits write long and beautiful messages very rapidly, always signing them when requested to do so. A short time ago colors began to come on her hands—sometimes four or five different shades appearing at a time and occasionally taking the form of flowers rudely drawn. Then slates and paper were both used, and flowers, animals, and printed names were painted. This is done in broad day light. A little while ago she took a sheet of blank paper and put it on a box and sat down about six feet away. The picture of a house was quickly painted thereon, several colors being used. She all the time saw the spirit doing the work, and marveled that we could not also discern him. We took some blank paper and put it with a piece broken from a lead pencil, inside a box. Ethel took the box and carried it into another room, returning immediately. On opening it, the paper was found written full. The paints appear to be water colors and there is nothing of the kind in the house. She occasionally speaks of a band that seems to be drawn about her head, which we think an effort to use her brain. These things appear to her as natural as the common experience of earth, and the ones who gave them as real as those on the mortal side. My brother is now hovering on the border of that other condition of life toward which we all are drifting. He finds in these demonstrations the holy consolation that absolute knowledge alone can give.

Yours in the cause of truth,
EMMA TRAIN.

HAUNTED HOUSES.
KATE EMERSON.

Without any special objects spirits often visit their former dwellings on earth, attracted by pleasurable experiences of the past, just as you are attracted to the old homestead that pictures the pleasant memories of childhood. But after spirits have once reached the Summerland, it is impossible for them to remain a great length of time on earth. The forces of the Summerland are so pure, vitalizing and elevating to the spirit and intellect, that spirits can only endure for a short time the change from that atmosphere to yours. Without some special object spirits never visit those places where they have experienced mental anguish or physical suffering, but they often have missions to fill that can not be accomplished in any other way; the mission of warning, important knowledge to communicate, a mission to soothe and strengthen the loved ones to ask forgiveness, or undo a wrong. But under the strongest circumstances spirits can only remain a very short time in these places. So be not deceived by the false supposition that spirits ever take up their permanent abode in earthly dwellings, especially, where there is nothing to attract and everything to repel them; for spirits are more sensitive and feel more keenly unpleasant surroundings after they have left the physical. The opening and closing of doors, the rustling of apparel, foot-falls, murmuring voices, the appearance of light and forms, are frequently heard and seen in many localities, while other places, just as heavily laden with anguish and suffering, give forth no memories of the past. The explanation is this; some localities are phonographs connected to certain atmospheric elements and spiritual forces so as to reproduce, all that has been enacted and engraved on every object in that vicinity; for every thought, every emotion and every act of your lives leaves a deep impress on surrounding objects, wherever you may be, that only requires certain conditions to be reproduced. Progress.

Hear twice before you speak once.

Written for The Better Way.
MATTERS, HISTORICAL, POLITICAL,
AND SOCIAL.
T. E. B. WHALEY.

Man, from ages unnumbered, has ever been struggling for life, and a higher plain of existence. And like the lower orders of life, the "fittest" have more usually survived. Now, among many lamentable facts, it appears that the common enemy of mankind, ever has given—had spilled a quantity of grain, and that this solitary bird observing this came to inform his companions of the feast. Apollonius continued his discourse, while the number of his hearers hastened to ascertain if he had spoken the truth. The seer had not finished his address when they returned with enthusiastic expressions of admiration, having verified the correctness of his statement.

By geological research, the paleontologist sees evidence palpable, that in the far distant past, the now briny bed of the South Pacific Ocean was once the "sweet home" of teeming millions of happy or unhappy men. But where are they now, and whither have they gone? It was by one of earth's geological changes that they went down beneath the rolling waves, leaving naught but puny islands to mark the place of a noble people—the Malayans and the Atlantis.

But may we now ask, when did human political economy begin? If some one will tell when the first cave-dwellers lived, or when the first club was raised to beat down the golden fruit from the bending tree, or when the first bow was bent to shoot the dreaming pheasant, or when human sleep was first had, amid the howl of wolves, and the hiss of serpents, in some barricaded cave, and you will slightly approximate the beginning of political and civil economy.

The "popular" theologian, knowing so little respecting physical or political science, I can spare no time to present his stale and worn out claims, to a knowledge of the beginning, duty, and destiny of man.

Permit us then to pass on, and still on, in our independent enquiries.

Politic signifies wise. Hence true political economy must be the outgrowth of human wants and human intelligence guided by unselfish wisdom.

There is one fact, which should be known by all. Is it not self-evident that no combination of men, no association, no institution, no code of political economy, or government, or of social ethics among men can rise above or superior to the intellectual growth and inherent capacity of those who institute such government or associations?

Think once of the absurd folly for men, or even the "Gods," to give advice, or warning to infants and idiots, or to a thousand of Adams and Eves before they had knowledge of either good, or evil of anything else.

The above is one of the many pulpitarian blunders, both of the past and present age—not even worthy of the crude age of the tree-climbers, or the cave-dwellers. Yet from Rome to Boston, from Boston to California, and from the lake in the northern woods, to the Gulf of Mexico, it is still the indispensible cream in the creed of the church.

But why digress? Why ignore the laws of evolution, and the ever slow progressive development of the human intellect? What were the order of primitive governments? 1st. Not any. 2d. the family. 3d. The Tribal. 4th. The National. But the highest and best form as yet, seems to lie in the far-distant dreamland. Notwithstanding the long lapse of unnumbered rolling years, what is the world's history today?

Permit us to take a flying journey over its rolling seas, over its blue and vast oceans, its burning sands, its snow-capped mountains.

Let us visit the mouth and source of her majestic rivers; her inland seas; her orange groves; her waving wheat and rice fields; her vast net-work of railway iron, upon which is seen the onward rolling feet of a metallic elephant. Visit her unnumbered schools of learning, and her many mansions of wealth, and her sky-scraping-church-steeples with their chime of noisy bells, and why not say that "All is well"—that proud man has reached the apex—has conquered all. But nay—himself is yet a slave. Perpetual unrest is an inherent constitutional element of the human mental world.

This life is too short. He aspires to another. Shall that aspiration be in vain? Echo, or the voice of truth, answers, No!

CLAIRVOYANCE.

Apollonius discovered his own clairvoyant powers while in India, through the agency of a distinguished Brahmin who was both a philosopher and a seer. Having perfected his education in the Sanscrit language, and in the sacred mysteries of that country, Apollonius returned to be a popular teacher. In his public discourses his remarkable psychical powers were often displayed in a striking manner. On one occasion, while on the Island of Crete, he suddenly exclaimed, "the sea is bringing forth land!" It was subsequently ascertained that precisely at that hour, an island appeared in the Aegean sea, not far off, having been thrown up by an earthquake. Another interesting illustration of his powers occurred while he was addressing a crowd in a grove near Ephesus. The attention of his auditors

was attracted by a flock of birds on a tree. At length a solitary bird alighted near them for a moment, whose peculiar note appeared to be the signal which caused the whole flock to fly away. This occasioned an interruption of the discourse, and Apollonius remarked that a boy, near one of the gates of the city—the name and direction of which were given—had spilled a quantity of grain, and that this solitary bird observing this came to inform his companions of the feast.

Apollonius continued his discourse, while the number of his hearers hastened to ascertain if he had spoken the truth. The seer had not

SORE THROAT

bronchitis, colds, coughs, asthma, and even consumption, in the early stages, yield to Ayer's Cherry Pectoral. Singers, actors, auctioneers, public speakers, clergymen, teachers, lecturers, and all who are liable to disorder of the vocal organs, find a sure remedy in this wonderful and well-known preparation.

It is an emergency medicine, in cases of

troupe, whooping cough, etc., it

should be in every household.

"Two years ago I suffered severely from

an attack of sore throat.

And Bronchitis

It seemed as if I could not survive all the usual remedies provided by no avail. At last I thought of Ayer's Cherry Pectoral, and after taking two bottles of this medicine I was restored to health."—Clas. Gambrell, Smith's Ranch, Sonoma Co., Cal.

"There is nothing better for coughs than Ayer's Cherry Pectoral. Use no other preparation."—Antie S. Butler, Providence, R. I.

W. H. Graff & Co., Druggists, Carroll, Iowa, certify that all throat and lung troubles are speedily

Cured By Using

Ayer's Cherry Pectoral. It heals all others.

"In January, 1890, I was taken down with measles and paroxysmal fever, and exposing myself too soon, caught a severe cold which settled on my lungs. I was forced to take to my bed and was so ill that the doctors despaired of my recovery, suspending me to be in quiet consumption, supposing me to be beyond recovery. A change of climate was recommended, but I began to use Ayer's Cherry Pectoral, and soon found relief. After using several bottles, I was cured, so that I am now as well and rugged as ever."—John Dillander, Carpenter of Steam Shovel, G. S. & S. F. R. R. Co., Justin, Texas.

SPIRIT PHOTOGRAPHY.

The following letter from Hart, Michigan, to Mrs. F. N. Foster, of 372 Clark Street, Cincinnati, O., explains itself:

DEAR FRIEND:—The spirit photograph you took for me this month, from the magnetism I sent you in that roll of my stockings, is attracting the attention of the thinking men and women of this place, and even some of the old materialists, and is said to be by good judges the best they ever saw of the kind, and then the dematerializing of part of the roll of stockings which is material substance is another item for thought, and how little we know of the power and knowledge that is obtained in that higher and better life if we are progressive. The young man at the top is Charles Anderson, of Boston, Mass. I got acquainted with him in Chicago. I think it was the summer of 1853. The young lady is Emma Spencer, a school teacher well known in Ottawa County, Mich. She married a man in Grand Haven by the name of Lilly. Both were recognized by me, and Emma's parents, Mr. and Mrs. Medart Spencer now live at Muncie, Ottawa County, Mich. The boy is Freddy Hoyt, the one that materialized at one of Harry Archer's circles in Grand Rapids last month and passed out to his mother, Mrs. C. J. Barnes, of Detroit. Perhaps you might have read the account of it in the "Progressive Thinker." The old lady that comes with him is grandmother way back on his father's side as she tells me. Charley Anderson says his friends in Boston never have had his picture since he passed over and he should like to have them have one; and Emma says she should like to be hung up in the parlor of all her friends in Ottawa County, and hopes they will soon make conditions that she may come to them and have a friendly chat, as she used to, in the material body. And she hopes that there may be a general turn out this winter from Grand Haven and Ottawa County to attend the Convention of Spiritualists at Grand Rapids and enjoy themselves. Very respectfully,

CHARLES V. WARREN.

THE DEAD SEA.

The curious statement is published in the organ of the Palestine Exploration Fund, on the authority of Dr. Lorier, that the Dead Sea loses every day by evaporation several million tons of water. He says this enormous mass is easily drawn up by the rays of the sun, the valley wherein the sea lies being one of the hottest points upon the globe. This vast basin being the deepest depression upon the face of the earth. It is 1,300 feet below the level of the Mediterranean, and rocky walls rising to 2,600 feet in height surround it on all sides. It is nourished only by the river Jordan, and there being no outlet, its tribute of water must be absorbed by evaporation only. Dr. Lorier says that the waters of the lakes are concentrating more and more, and so great has its density become that the human body easily floats on the surface without the least exertion of hands or feet.

It is perfectly harmless and so simple a child can use it. Apply at night the improved soap after a simple application with soap and water. It is a most wonderful soap.

It is a great remedy for skin diseases.

It cannot fail.

It is highly recommended to

physicians and their patients.

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WOMAN'S HOME JOURNAL

The WOMAN'S HOME JOURNAL is one of the most popular household papers in America. It is a weekly paper, containing articles on all kinds of household subjects, advice upon Home, Health, Household, Business, and Social matters, and many other subjects interesting in the home, which are of great interest to women. The journal is well illustrated, and contains a great deal of valuable information for the housewife.

SEELEY'S HARD-RUBBER TRUSSES

Contain the most comfortable and comfortable of all kinds of trusses, and are made of a material which is impervious to moisture, and are used in bathing and swimming.

HERNIA OR RUPTURE.

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Correspondence.

Notes From Boston.

The usual number of interesting events have taken place during the past week among the spiritualistic ranks. Political and social gatherings, sitters, etc. The First Spiritualist Ladies' Aid Society, Washington Street, had a Friday evening, February 10th, an unusually interesting meeting. Marks were made by Mrs. League Dr. Marks, Dr. A. Hubbard, Mrs. E. Stiles, and others. Dr. Hubbard and Mrs. E. Stiles, who is a very popular and highly appreciated speaker, gave a lecture on "The First Spiritualist Ladies' Aid Society." Washington Street, and a Friday evening, February 10th, an unusually interesting meeting. The last two Sundays of the month Mrs. Kate K. Stiles will occupy the platform, giving lecture and tests, morning and evening.

Springfield, Mass.

Your good paper is a welcome guest here as it is wherever it goes. It carries a healthy atmosphere and one clear as crystal wherever it goes. It should be in every spiritualist's home in the land—a beacon light on the sea of rock of safety on the land and a star of brilliancy in the firmament of truth.

In this good city are many spiritualists whose noble souls are in the cause and now have organized a new society and are apparently in harmony with all. How well these good people work is plainly to be seen by the appreciation of their work by the people who go to their meetings, and excellent suppers and entertainments given nearly every week.

Mr. and Mrs. J. H. Hart, old-time workers and noble souls whose spirits are in the cause, reside here, and so do Mr. and Mrs. Holcomb, most excellent souls. Miss Little Hawkins of this city is a fine player on the piano, and is going to be one of note in the profession, and is meeting with quite a merited praise as well as her little sisters, Carrie and Edna—who can be in their own row. They are sure to make their fame among the inspirational players of the coming day.

Whenever you come this way stop and visit the good Spiritualists of this city—a welcome to you.

Mr. Buddington, editor of the "Alcyone," resides here. His paper is meeting with success, as it richly deserves.

Mr. and Mrs. Merrill of this city, are excellent singers, and she a most accomplished pianist.

Mr. and Mrs. Vallancourt reside here, and are earnest workers for the truth and its cause, and are people of excellent and noble qualities. Mrs. Vallancourt is a sister to Maine's sweet poet, Miss Dyer.

Mr. Lewis is agent, I see, for all spiritualistic periodicals. There are many others here, but I can not think of some of whom I would like to speak, but neither time nor space will admit at present.

The anniversary season is nearing so is campmeeting time, and we, as well as the hundreds, are looking toward Lake Pleasant—the Mecca of thousands. Lake Pleasant has come to stay. Our ladies are noble souls, and our men, too, are at their best. Long live the lake and its helpers. Respectfully yours,

W. L. JACK, M. D., Spiritualist.

Indianapolis, Ind.

It is with regret that I report last Sunday closed the present engagement for this season with Miss Jennie B. Hagan-Jackson, but it is a pleasure to recall the success of the engagement. The audiences increasing with every lecture and representing the cultured and intellectual class of Indianapolis Spiritualists.

Her last two Sunday lectures were especially strong. They were both eloquent and logical, to which no synopsis can do justice. During her lecture the large audience seemed to be held spellbound, listening with rapt attention from the commencement to the close, save as it was broken by outbursts of applause.

Miss Maggie Gaule is now ministering to Washington Spiritualists, both in public and private, and is doing an immense work favorable to the cause. She attracts not only Spiritualists, but Church people, who find comfort under her mediumship.

Miss H. V. Bloss, materializing medium, is again in the city, and doing good work by giving seances at the houses of those who desire. She also gives up her parlor for a Sunday afternoon medium's meeting.

Baltimore, Md.

Baltimore is on a conserving and the spiritualized phenomena having only given pleasure to those in seeking new to them from strangers. There are certain material conditions by which we have been envied for some generations, which athenism has had to contend with, and as a social standpoint, as well as geographical, we are one of the shores of the South and this portal to some extent attacks and perishes the march of progress the invasion of the North with capital investments and liberal sentiment leaves an impress in our community that is as great as broadening the views of our staid citizens brought on by the erection of new and massive buildings, rapid transit electric and manufacturing establishments, etc.

And while this spirit of reaction is going on the Kellogg Philosophical Society a mere handful of spiritualists that had been depending on the week day evenings of obtaining speakers from near by cities had managed to accumulate a small sum and ventured to engage its first speaker by the month from January.

Mrs. Adeline M. Gladding, of Doylestown, Pa., is the one on whom the mantle of speaker had fallen and a happier selection, we think could not have been made. From the start it was a success, people flocked to hear her, and our membership has so enlarged as to be a surprise to all.

She certainly is a bolder and more struggling society will find in her a most estimable, whole-souled woman, genial and sympathetic to a fault, and as to her mediumship we can not do that justice. Hooray her platform guide whose sentences are well rounded whose messages reach the mother heart, whose language opens the fountain of tears, and whose tests and psychometric delineations are fine. Thus were we encouraged, and fortunately we secured her for February also, our hall grew too small, and have removed to a larger and neater hall so, under such auspices, the truths of our cause are spreading and we have secured one of the largest halls in the city, and intend to celebrate the anniversary of Modern Spiritualism as never before, and are now getting up our program for this memorable occasion.

Fraternally CHARLES A. ZIEGE.

Grand Rapids, Mich.

The Progressive Spiritualists' Society gave "At Home" on Thursday evening, which was largely attended, there being nearly as many present as on the Sunday previous, when every seat was taken.

The friends were entertained on Thursday by Mrs. Helen Stuart Richings, the Misses Thorington, Hattie Wark, and Eva Coleman. Mrs. Richings gave a reading from a book by Charles Egbert Craddock, which contained fine descriptive passages, that being Miss Musref's forte, for it is who has shielded the personality behind the pseudonym of Charles Egbert Craddock, as the most of her readers know no doubt. Psychometric readings by our speaker were nearly all correct. Vocal and instrumental music, and comic rendition of Romeo and Juliet by Miss Thorington, who has decided genius, and will be heard from along the years to come, as one who possesses power to please an audience always will, completed the first of a series of like meetings to be held every week. There is plenty of opportunity for earnest workers here as elsewhere, and Daniel Webster said: "There is always room at the top." Spiritualists let us work for it. "The glories of the possible are ours."

Yours fraternally, EDMUND PETERSON.

Washington, D. C.

Mrs. Flora B. Cabbell writes that Spiritualism is flourishing as never before in the National Capital. Grand Army Hall hardly being able to accommodate all who desire to attend Sunday services. So, at the farewell lecture of Mrs. Nellie Brigham it was decided to obtain better accommodations. Since then the new Academy of Music, which has a seating capacity of ten thousand, has been leased for five years.

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Chesterfield, Ind.

We have been enjoying the presence of Professor D. A. Herrick of Muncie, Ind., formerly of Jamestown, N. Y., the past few days, and who has given us undisputed evidence of spirit return, through trumpet and other physical manifestations, and writing, and spiritual teachings. He delivered one lecture on February 21st in the Methodist Church of this place, which won the admiration of a large and appreciative audience. I have succeeded in making arrangements to have Bro. Herrick with us every two weeks in the future to give us the spiritual food so much needed.

In conclusion I would like to say that our campgrounds, which has been greatly improved since the meeting closed last year, by clearing it up, setting out evergreen and native forest trees, marking the line of streets and staking out lots. Building has already begun upon Mrs. Colby Luther's two-story cottage.

I am located here, and have done all the building upon the campground, and would say to those intending building cottages, that if they send me their specifications and drawings I will give them the lowest estimate of the cost of their building.

Fraternally yours, W. S. WANDRELL.

Indiana State Convention.

The quarterly convention of the Indiana Association of Spiritualists will be held at Muncie, commencing on the evening of March 1st, and continuing over Sunday. Anniversary exercises on the last day. Mrs. Colby Luther and other speakers will be present, also Del. Herrick, an inspirational speaker, and trumpet medium, who lives at Muncie, and Mrs. Mendenhall, a materializing medium, will be there. All are cordially invited to attend.

FLORA HARRIN, Secy. Anderson, Ind.

Washington, Ind.

Mr. A. Willis, of your city, stopped at Washington on his way to Texas, and he held several meetings at the residence of Mr. George C. Reed, two miles from Washington, with the best of results. This makes the fourth time that Mr. Willis has been with us, and good results every time. Many old-time friends appeared and made themselves known, and we were well satisfied with the results, and we think Mr. Willis one of the good, honest mediums.

GEO. C. REED AND GEORGE HOWE.

San Bernardino, Cal.

Dr. F. M. Iuley writes that it is contemplated to form an auxiliary to the Mediums' Order of Benevolence of Haverhill, Mass. The following have been elected: Mrs. Eliza Wilson, Marchant, president; Mrs. Elizabeth Kellar, vice-president; Mrs. Elizabeth Kellar, Secretary. The society meets at Liberal Hall at 2 p. m. on Sundays. Lecturers are cordially invited to visit that section of the country.

At Conservatory Hall, Judge A. H. Dailey, has, during the month of February, ably advocated the cause of Spiritualism. The critical analysis of fact and of fiction, which a province of legal discipline and attainment, such as Judge Dailey possesses, is a power in carrying conviction to the skeptical mind. It is unfor-

Piqua, O.

My first visit to Allie Lynch was on the 21st of January. My second was on the 25th. My third was on the 28th. We had correspondence for about three days between us, and then I came to Piqua. There are certain material conditions by which we have been envied for some generations, which athenism has had to contend with, and as a social standpoint, as well as geographical, we are one of the shores of the South and this portal to some extent attacks and perishes the march of progress the invasion of the North with capital investments and liberal sentiment leaves an impress in our community that is as great as broadening the views of our staid citizens brought on by the erection of new and massive buildings, rapid transit electric and manufacturing establishments, etc.

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Yours truly,

Mrs. MAGGIE STEWART

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Yours truly,

Mrs. MAGGIE STEWART

MR. & MRS. F. N. FOSTER, Spirit Photographers,

372 CLARK STREET, CINCINNATI, O.

Open every day except Saturday. From 9 a. m.

to 12 m. and 1 p. m. to 4 p. m. We are permanently located in Cincinnati and are prepared to give settings for spiritual photographs either in person or by mail.

Price \$1.00 for a portrait or \$1.50 for a group.

Send us your photograph and we will give you a clairvoyant diagnosis of your disease.

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Women's Department.

Written for The Better Way
Ye Must be Born Again.

LAURA COOPER.

A germ of the truth that lives thro' the ages. And writes itself on nature's clear pages in flower and tree on atom and stone. With tireless action its work never done. Renewed and rewritten with silent pens—Though ye live ye must all be born again. Like fabled phoenix we spring from the past And rise to new heights, our efforts reveal The white mist of distance doth softly hide The soul's unfolding in latitude wide.

Born again and again, a mighty power Doth temper the soul each moment and hour Up-reaching up-building, never ending 'Tis thus each and all life's road is meandering. Gathering force from rock, flower and tree, Along the broad line of man's destiny: From sentient things some seen and unseen, From depths of great seas from suns glistering sheen;

The soul's vital spark great battles contend. Sweeps on to new heights, yet never ends, so end.

Love gauges the line through vistas of time. Humanity's heart sings its pean sublime.

A NEW EXPLANATION OF THE MIRACLES OF JESUS.

Modern Spiritualism has occasionally had opportunity to rejoice in the conversion of its views of a man or woman of prominence in the religious, literary, or educational world, and withal of pronounced ability and undoubted rectitude of life and intent. There is undeniably a great deal in a name in a case of this kind, and many who regard Spiritualism as a delusion or an imposture, according to the character of the individual expounder, listen with more than mere curiosity at what such a convert has to say.

Among the later examples of this kind was the conversion to Spiritualism in 1857 of Miss Abby A. Judson, daughter of Rev. Adoniram Judson, the pioneer Baptist missionary to Burmah, and his wife, Sarah Boardman Judson, who gave her life to the cause of foreign missions.

Miss Judson was born in Maulmain, Burmah, the mission station at that time occupied by her parents in 1835. She was brought to America by her father when ten years old, her mother dying en route and finding a grave on the island of St. Helena. She was carefully educated in the best Baptist schools of the country and was early indoctrinated with the fate that sent her parent to live, work, suffer, and die in a so-called heathen land. She has been, all of her mature life, an earnest educator, Church-woman, and Sunday-school teacher. She founded in 1859 the "Judson Female Institute," at Minneapolis, and was still conducting it when her attention was drawn to Spiritualism through peculiar circumstances, and she began its investigation. The result is given in twelve lectures delivered by her in Minneapolis early in the past year, and since published in book form, in which she undertakes to tell "Why She Became a Spiritualist."

Written for The Better Way
The Starry Archway.

LAURA A. BOOKER.

Afar from the mountain lights supernal, Where only spirit feel have trod, I've often watched the golden sunset, That starry arch spann'd by a God. I've eagerly watched those vapory islands As with grace they've moved along, Filling through the mountain ranges Against a blue-grey tinted wall: Where gold and scarlet and the purple Doth deck those moving worlds above, Where the artist with his many people Look from the rainbow arch of love. I've gazed within these heavenly orbits With clear interior spiritual sight. While new-born thoughts come to my spirit, Each revealing higher light.

Written for The Better Way.
NO OBJECT IN LIFE.

MATILDA H. CUSHING.

"How can I ever take up the broken threads of my life and live onward on through the dreary, desolate years? My work is finished. There is nothing more for me to do. I have no object in life now, nothing to live for." These words came from the lips of a sorrowing wife whose husband, without a moment's warning, had been hurled into the mysterious, unseen world of spirit. A man naturally generous, loving, and refined, possessing rare business abilities, he had been for years a victim to the alcoholic appetite, and the watchful care and untiring efforts of the devoted wife had been taxed to the utmost to keep him from ruin and disgrace. Year by year she had seen the bonds tightening about him as, notwithstanding her almost superhuman efforts, he drifted slowly but surely downward. She had been ever ready with hopeful, loving counsel to encourage him in the struggle to overcome his deadly enemy, and take his rightful place in the world—a man among men.

His redemption had been her sole object in life, and to it she had devoted all the best energies of mind and body. But, before it had been accomplished, death had stepped in and all was ended. An overpowering sense of failure, mingled with her grief at his loss, and worn and weary with the years of unavailing toil and anxiety, she longed and prayed that she, too, might be released from the burden of life. The past, filled with disappointed hopes, gave her no comfort. Death overshadowed the present, and she shrank from the hopeless, aimless future that awaited her. The teachings of the "harmonial philosophy" at last dispelled the darkness, revealed the possibilities of a bright, progressive future, sanctified by communion with the spirit world, and gave her strength and courage to take up the broken threads and weave them into a new, harmonious, spiritual life.

How often we hear the bitter cry from sorrowing hearts in the first shock of bereavement, "How can I live now that my beloved is dead? What is there for me to live for now?" Oh! dear bereaved

nature is ample reason for the existence of the power that enabled him "to look through all shams down to the very root or core of every subject that was presented to him," and by deciding that he was "clairvoyant and clairaudient, and endowed with magnetic healing currents that sent new life through all with whom he came in contact." She disposes of the so-called miracles by showing how a being thus endowed could perform them by the aid of spirit power. She dismisses the statement that Jesus raised the dead as contrary to the law of nature, and, consequently, unworthy of belief, and cites the trances, simulating death, that are not unknown in modern times, as the real condition from which Lazarus' daughter, the widow of Nain's son and Lazarus were relieved by his magnetic power. She asserts that "those who have seen a heavy chest with six men on it borne across the room by invisible hands, are not surprised to read that the wonderful medium of Judea could walk upon the water without sinking."

As a relief from the long strain imposed by the required belief in the miracles of Jesus, as performed in absolute defiance of natural law, this estimate of one of the most wonderful characters in history is refreshing in its simplicity. One does not need to share the hallucinations of the author to admire the strong outlines of the simple, earnest, and withal wonderful character which she has drawn. Whether there is or is not anything in this estimate of Jesus that proves him to have been what is known to Modern Spiritualism as a "medium," depends upon the individual opinion with reference to this "ism." It may be said, at least, that there is nothing in it which detracts from a character that in any of its presentations is worthy of the emulation and admiration of mankind.

Persons to whom the very name of Judson is suggestive of the sternest creeds formulated by orthodoxy; who regard it as synonymous with that devoted missionary spirit that yearns to lay the "plan of salvation" before the heathen natives with a view to the saving of their otherwise lost souls; who have read the history of the Judsons, sympathized with their sufferings and looked upon them as martyrs to the cause of Christ, will marvel at the apostasy of this cultured, thoughtful womanly daughter of the house, and wonder what manner of spirit has possessed her.—The Oregonian.

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Stray Thoughts.

Stubbornness is an effect of ignorance, while those most readily subjected to others' will are, too, the most sensitive to truth.

The promise of happiness through faith alone is as valuable as an unsigned bank-check—all promise and no results.

Cynicism, disdain, and self-adulation fill the soul with a substance that re-acts for mental and moral dyspepsia.

Among the most noted of seers (clairvoyants) the world has on record are Elisha, Pythagoras, Jesus, Apollonius, Swedenborg, and Andrew Jackson Davis.

Nearly every week records the lynching of some male animal for assault. If all such were lynched who commit the same crime through the persuasive powers of hypnotism or psychology, there would be one to record various times a

but to release the immortal soul from its earthly casket, and usher it into a new life of glorious possibilities. Should you mourn as those without hope? Should you despair and rebel that you are left behind? Should you cease all effort and drift an unrightly and useless wreck upon life's ocean? No! a thousand times no! Let Spiritualism raise you out of the depths, as it reveals the certainty of a continuous life of universal progress, and the reality of spirit communion. Love is immortal and survives all change; it surrounds you here and awaits you on the other side.

To a really redeemed Spiritualist, the entrance of all souls into the higher life should be a time of rejoicing. Rejoice at their advancement, and, forgetting self, strive to help your loved ones onward and upward, that they may experience to the full the grandeur of the new life into which they are entering. Surround yourself with a cheerful, harmonious atmosphere that will make it possible for them to approach you with pleasure. Do not, by an indulgence in selfish sorrow and unreasonable longings, chain them to earth conditions, from which they should be free, nor let the sense of loss weigh you down and make your life an ignominious failure. You are not set free from the responsibility of self-development. You have something to live for. Do not let your soul, mind, and heart stagnate, and pray for the miracle of death to release you. As you fulfill, with fidelity and patience, the duties of this life, you will become fitted for the life for which you long; but, until you have experienced the necessary earthly discipline, you are not fitted for an entrance into the spiritual kingdom, whither your loved ones have predeceased you.

Do you feel that there is nothing for you to live for now? Look around you and see if, in all this broad earth, there is no one needing your help. Are there no weary travellers fainting at the wayside, no poor sinners needing redemption, no forsaken, unloved children? Can you do but little? Then do that little with your whole heart and soul. Who shall measure the magnitude of the work you may accomplish? Is your child safe on the other side with the tender loving angels? Somebody's child is still here, struggling along a rugged pathway, needing love and sympathy. Is your mother, safely through her earthly pilgrimage, awaiting you in the summerland? Somebody's mother is still here, weary, lonely, and sad. If your dear ones no longer need your self-denying ministrations, you can carry to many darkened souls the sunshine of hope, and love, and sympathy; and the sunshine will be reflected back into your own soul, bringing you into harmony with the infinite spirit, in whom we live, and move, "and have our being."

LITERARY.

The March Arena.—The Rev. M. J. Savage, who has long occupied a foremost position among the ablest Unitarian ministers of this generation, contributes an extraordinary paper upon "Psychical Research" to the March "Arena," in which he cites many marvelous, yet seemingly well-authenticated psychical phenomena. The paper is remarkable in itself, and as interesting as fiction; but gains an additional interest when it is remembered that it comes from the pen of the foremost evolutionary thinker in the American clergy. Prof. Jos. R. Buchanan's contribution on "Full-orbed Education" is one of the most scholarly and practical papers on popular education that has appeared in months. Gen. J. B. Weaver writes upon the "Threefold Contentions of Industry," Henry Wood writes in a scholarly manner on "Revelation through Nature," Hamlin Garland discourses on the "Farmers' Alliance" in Congress, Hon. Walter Clark, LL.D., Associate Judge of the Supreme Court of North Carolina, contributes one of the most powerful arguments in favor of governmental control of telegraph and telephone that has ever yet appeared. Wm. Q. Judge, who is at the head of the Theosophical movement in America, defends Madame Blavatsky, and Charles Schroder institutes a comparison between Christianity and Buddhism. The contents of the "Arena" are rich and varied. It always contains many striking and thought-stirring papers from able and fearless thinkers.

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but to release the immortal soul from its earthly casket, and usher it into a new life of glorious possibilities. Should you mourn as those without hope? Should you despair and rebel that you are left behind? Should you cease all effort and drift an unrightly and useless wreck upon life's ocean? No! a thousand times no! Let Spiritualism raise you out of the depths, as it reveals the certainty of a continuous life of universal progress, and the reality of spirit communion. Love is immortal and survives all change; it surrounds you here and awaits you on the other side.

MEETINGS.

Baltimore.—Baptist Hall, 141 Fremont street, upper floor. Spiritual meetings at 8 and 10 a.m. & 1 p.m. Mr. W. H. Heath conductor. Office, Hotel St. Louis, 212 Shawmut ave.

Berkeley.—Berkeley and Tremont streets. Public meetings every Sunday at 8 and 1 p.m. The Day and Saturday at 8 and 10 p.m.

First Spiritual.—Berkeley and Tremont streets. Meetings every Sunday at 8 and 10 p.m. The Day and Saturday at 8 and 10 p.m.

Second Spiritual.—Berkeley and Tremont streets. Meetings every Sunday at 8 and 10 p.m. The Day and Saturday at 8 and 10 p.m.

Third Spiritual.—Berkeley and Tremont streets. Meetings every Sunday at 8 and 10 p.m. The Day and Saturday at 8 and 10 p.m.

Fourth Spiritual.—Berkeley and Tremont streets. Meetings every Sunday at 8 and 10 p.m. The Day and Saturday at 8 and 10 p.m.

Fifth Spiritual.—Berkeley and Tremont streets. Meetings every Sunday at 8 and 10 p.m. The Day and Saturday at 8 and 10 p.m.

Sixth Spiritual.—Berkeley and Tremont streets. Meetings every Sunday at 8 and 10 p.m. The Day and Saturday at 8 and 10 p.m.

Seventh Spiritual.—Berkeley and Tremont streets. Meetings every Sunday at 8 and 10 p.m. The Day and Saturday at 8 and 10 p.m.

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Tenth Spiritual.—Berkeley and Tremont streets. Meetings every Sunday at 8 and 10 p.m. The Day and Saturday at 8 and 10 p.m.

Eleventh Spiritual.—Berkeley and Tremont streets. Meetings every Sunday at 8 and 10 p.m. The Day and Saturday at 8 and 10 p.m.

Twelfth Spiritual.—Berkeley and Tremont streets. Meetings every Sunday at 8 and 10 p.m. The Day and Saturday at 8 and 10 p.m.

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Sixteenth Spiritual.—Berkeley and Tremont streets. Meetings every Sunday at 8 and 10 p.m. The Day and Saturday at 8 and 10 p.m.

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Nineteenth Spiritual.—Berkeley and Tremont streets. Meetings every Sunday at 8 and 10 p.m. The Day and Saturday at 8 and 10 p.m.

Twenty Spiritual.—Berkeley and Tremont streets. Meetings every Sunday at 8 and 10 p.m. The Day and Saturday at 8 and 10 p.m.

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Cincinnati, O.

RELIGION AND SPIRITUAL ENTERTAINMENT.

An evening with the Lillies headed the program of the entertainment given by the Society of Union Spiritualists at E. Hall on Wednesday evening, February 14th. The audience for piano, violin and organ was Mr. & Mrs. Prof. J. Abbott and Miss Minnie Bertrand, was the initial piece, followed by two pretty songs from Miss Ross and Miss Jessie White, all of which were duly applauded. Then came a duet solo with piano accompaniment by Prof. Shanner and wife, which was not only well done, but wonderful from the fact that both performers are blind. A bass solo by Mr. T. Birmingham was also much appreciated. A recitation, "The Welsh Clergy" from Mrs. M. Graham was heard with delight and elicited an encore. The Dutchman Mother-in-law A vocal duet, "The Lover's Quarrel," by Mr. John T. Lillie and Miss Bertrand was encored into a repetition. "Cornet solo, a symphony from Haydn by Albert Ross, it was most curiously rendered. "The Inchape Bell," by Mr. Lillie gave full scope to the powers of this beautiful baritone and was rewarded accordingly. A other solo by Mrs. Kopp, with guitar accompaniment, had to be withdrawn with calls for a third trial. But to this was added a pretty Tyrolean duet in German by the little daughters of Mr. Schwebberger, the trumpet medium. The children were loudly applauded for a repetition, which was accorded, and a similar song, accompanied with what is known as "jingles," was rendered very sweetly. The quarrel between Brutus and Cassius in costume by the quibbles brothers added much to the entertainment. Mrs. R. S. Lillie then closed with a grand spiritual improvisation on "The School Teacher" and "Music, Poetry and Flowers," two subjects given by the audience. The two were so beautifully interwoven that the audience sat spell bound at its close, apparently not wishing to realize that the entertainment was ended. Nor did it end there for it will reverberate in the hearts of all for many a day to come, and without doubt unite the participants more closely in the bonds of friendship and harmony than ever before. It was a veritable love feast that will never be forgotten, for it was a gift of the spirit, given by each toward upholding a cause that is founded on love—thanks to the kind contributors. To Mrs. Ross and Mr. Starbird are also much credit due for their untiring efforts in bringing about this beautiful and harmonious entertainment. May it prove the dawn of a new era for a still grander and nobler work by the dear old Union Society and its loyal adherents, and subsequently the cause of Spiritualism in Cincinnati.

A WELCOME SURPRISE.

On Friday evening, February 10th, Mr. and Mrs. Lillie were overwhelmed with surprises—spiritually and materially speaking.

As an initiatory to the evening party some friends had sent for Mrs. Lillie's daughter, Miss Clara Clark, who is teaching elocution in Washington, Pa. This in itself was a surprise unlooked for and brought sunshine to a mother's heart. But as the material shroud enveloped the city, there was a gathering manifested at the residence of Mr. C. C. Stowell, where Mr. and Mrs. Lillie are at home, that was indicative of a second surprise. It proved so, indeed, as the latter was unaware of the intentions against her. Over fifty people came to offer their good wishes and add to the happiness of those for whom the reception was given. Miss Genevieve Stowell, the clever little daughter of the host, opened the entertainment with a pretty juvenile melody, accompanied by Mr. Lillie on the piano. Miss Genevieve sang so well that a second song was demanded. Mr. Lillie also regaled the company with various acceptable vocal selections, accompanying himself with his nimble fingers and graceful touch. Miss Clara Clark, too, was called upon for a recitation. Nay, two, three, in succession, so well was she appreciated, and was therefore compelled to respond to the requests for more. At this juncture Mrs. Stowell was controlled against her will to speak, and in her address and entranced condition presented Mrs. Lillie with a little token of affection from her Cincinnati friends—the spirits desiring to claim the credit for that part of the program. Mrs. Lillie of course responded befittingly to this surprise, as she termed it, and wondered if surprises, too, did not end. After a hearty expression of her feelings, Mr. A. C. Ladd was called into requisition, and delivered himself in his usual handsome way, and as he seems especially adapted for when in a harmonious circle. Various other talent was displayed to the delight of the company, among them Mrs. Graham, Weeks, and Bartholomew, but space forbids detail. "Refreshments after labor" was a feature that, too, took up time and gave a material basis to the spiritual feast. Just before parting company, the Editor of THE BETTER WAY read his tribute in the form of an acrostic to "R. S. and J. T. Lillie," as follows:

THE COMMITTEE.

Near by a path a Lillie fair
Bloomed all alone—its beauty rare—
Man knew aught of its presence there.
But along the path did trod perchance
An angel once, and at a glance,
Espied this gem in apparent trance
Unconscious of its inner worth
It hung its head to the earth
Was peering as if there to find
The truth which to bless mankind.
Look up, the angel sweetly said,
Let not your thoughts rest with the dead;
Above is light—is beatuous truth,
And, too, where all is life and youth.
The angel saw its face—then knew
That 'twas one of the chosen few
And forthwith plucked it from its stem
And brought unto the world a gem,
That now sheds lustre far and wide,
Accompanied by its angel guide.

The Ladies' Union Society of Spiritualists met at the G. A. R. Hall, Wednesday afternoon, February 27th, Mrs. Graham presiding. The attendance was so great in number that it was found necessary to convene in the larger hall.

Regular business enacted, then adjournment for the enjoyable seance, in which several of our mediums entertained in test-giving and expression of thought from the higher intelligences. These meetings are instructive and pleasurable to all who attend.

It is hoped that all our members will be with us every Wednesday in the coming month, to make arrangements and put into execution ways and means to have our superanniversary week to be the banner supper of the year.

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a blessing we a natural law. And with the assurance that death is not a terror so many are wont to believe spiritual teaching must have proved itself very acceptable to many present in the manner it was expounded. At the close of the discourse the speaker impessed a beautiful poem on a subject given by a gentleman in the audience.

Mrs. Lillie is a remarkable medium and an humor to the cause in every respect. While being extremely practical in all her utterances and plain spoken in presenting the truth she favors her discourses with the most beautiful sentiment and leaves no heart uncharmed as to its higher mission and duties in this life to attain the blessings of the beyond all so beautifully depicted. She possesses the gift of interbleeding the spiritual with the material so naturally that the heart can not but realize that he is as much a spirit now as he ever will be, and thereby inspires him to a better life at once. Not by subscribing to a faith doctrine, but by adding to his faith knowledge and acting accordingly. She is a minister of spiritualism in its highest sense.

At the close of the services which had a glorious termination, the appended preamble and resolutions were publicly read and presented as a memento from the Union Society, at the close of which she expressed her thanks in befitting words and grateful acknowledge ment.

RESOLUTIONS OF THANKS.

Extended to Mrs. R. S. and Mr. John T. Lillie, by the Society of Union Spiritualists of Cincinnati, Ohio, Sunday evening, February 10th.

Whereas it has been the pleasure of this society to have as its minister during January and February, Mrs. R. S. Lillie the favorite inspirational speaker and improvisatrice, also Mr. John T. Lillie, the popular and pleasing baritone soloist, why through his gift interblended the sphere of music with that of poetry, and in connection gave additional interest to the services, which too, had its effect on the public and brought us good houses during their entire ministration. And in consideration of their untiring interest in our society, their unrequited labors rendered on all occasions, where it was possible, their efforts to create good feeling in all of our departments, and their general sympathy, and patriotism, manifested in the cause of Spiritualism, we offer the following resolutions.

Resolved, that we extend thanks to Mrs. R. S. Lillie for her very interesting discourses delivered during her ministration to the members of this society, also for her kind sympathies and gratuitous services in behalf of the Union Society and our Ladies' Aid; and also for her kind counsel in all matters pertaining to those two bodies—social and spiritual. Also be it

Resolved, that we extend thanks to Mr. John T. Lillie for the very acceptable and beautiful vocal music rendered at our services and entertainments during the past two months and for the good spirit and willingness with which his part of the services were performed. And therefore be it further

Resolved, that we express our appreciation, not alone in words, but in our kindest and best feelings for these two lovable co-workers and ministers of the spiritualistic cause, and in particular of our organization. Thus may they be spared to us for many years to come, enjoying their present spiritual energy and thereby blessing thousands with their exhilarating inspirations of poetry and song, the interblending of which, to mortals, is a foretaste of that beautiful shore beyond the river where all is peace and happiness.

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